The CRISIS

June 1923. 15 cts. a copy

SOUTHERN AID SOCIETY OF VIRGINIA, Inc.

Home Office: 527 N. SECOND ST. RICHMOND, VA.

CONDENSED ANNUAL STATEMENT

December 30, 1922

Balance Ledger Assets Brought Forward Jan. 1, 1922		$ 571,604.37
Income for 1922		817,961.69
TOTAL		$1,389,566.06
Disbursements for 1922		794,638.86
BALANCE LEDGER ASSETS Dec. 30, 1922		$ 594,927.20
LEDGER ASSETS ITEMIZED		
Cash in Company's Office	$2,874.40	
Deposits in Banks and Trust Companies	68,617.87	
Cash in Transit from Dist. Offices	4,952.28	
TOTAL	$ 76,444.55	
Real Estate (Cost Price)	378,516.71	
Mortgage Loans on Real Estate	94,759.60	
Stocks and Bonds	32,553.00	
Bills Receivable	7,653.34	
Furniture and Fixtures	5,000.00	
TOTAL (Ledger Assets as Per Balance)	$594,927.20	
NON-LEDGER ASSETS		
Interest and Rents due and accrued	$ 3,621.02	
Market Value of Real Estate Over Book Value	9,993.18	
TOTAL (GROSS ASSETS)		$ 608,541.40
ASSETS NOT ADMITTED		
Bills Receivable	$ 7,653.34	
Furniture and Fixtures	5,000.00	
		12,653.34
TOTAL (ADMITTED ASSETS)		$ 595,888.06
LIABILITIES ITEMIZED		
Notes Payable	$ 8,630.32	
Employees' Deposits	19,954.88	
Reserve for Unpaid Claims	1,008.60	
" " Federal Taxes	8,683.49	
" " Interest and Sundry Accounts	8,681.42	
TOTAL LIABILITIES EXCEPT CAPITAL		$ 46,958.71
Capital (fully paid)	$ 30,000.00	
Surplus Over All Liabilities	518,929.35	
Surplus as regards Policyholders		548,929.35
TOTAL		$ 595,888.06

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SOUTHERN AID SOCIETY OF VIRGINIA, Inc.

Operating in the State of Virginia and District of Columbia.

THE CRISIS

A RECORD OF THE DARKER RACES

PUBLISHED MONTHLY AND COPYRIGHTED BY THE NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE AT 70 FIFTH AVENUE, NEW YORK, N. Y., CONDUCTED BY W. E. BURGHARDT DU BOIS; JESSIE REDMON FAUSET, LITERARY EDITOR; AUGUSTUS GRANVILLE DILL, BUSINESS MANAGER.

Vol. 26 No. 2 JUNE, 1923 Whole No. 152

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The July number is the annual Education number of THE CRISIS. We desire photographs of college and professional graduates.

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THE CRISIS

Vol. 26. No. 2 JUNE, 1923 Whole No. 152

Opinion of W. E. B. Du Bois

A UNIVERSITY COURSE IN LYNCHING

WE are glad to note that the University of Missouri has opened a course in Applied Lynching. Many of our American Universities have long defended the institution, but they have not been frank or brave enough actually to arrange a mob murder so that the students could see it in detail. The University of Georgia did, to be sure, stage a lynching a few years ago but this was done at night and the girls did not have a fair chance to see it. At the University of Missouri the matter was arranged in broad daylight with ample notice, by five hundred men and boys who were "comparatively orderly", and it was viewed by some fifty women most of whom we understand were students of the University. We are very much in favor of this method of teaching 100 per cent Americanism; as long as mob murder is an approved institution in the United States, students at the universities should have a first-hand chance to judge exactly what a lynching is.

In the case of James T. Scott everything was as it should be. He was a janitor at the University who protested his innocence to his last breath. He was charged with having "lured" a fourteen year old girl in broad daylight far from her home and "down the railroad tracks". He was "positively identified" by the girl, and while the father deprecates violence he has "no doubt" of the murdered man's guilt.

Here was every element of the modern American lynching. We are glad that the future fathers and mothers of the West saw it, and we are expecting great results from this course of study at one of the most eminent of our State Universities.

THE FEAR OF EFFICIENCY

FOR a long time there was a delicate and convincing argument for not admitting Negroes to certain privileges and perquisites: they were not sufficiently trained to pursue engineering; they had not sufficient command of English to write; they exhibited no ability to paint. Such arguments were quite unanswerable. One cannot ask privilege for the ignorant and ungifted simply because they happen to be black. But those who are wise have noticed some curious changes in the attitude of the white world recently. First it came in concerted and desperate effort to keep any tests of Negro ability in competition with white folk from being made at all; it is quite common to find Negroes excluded from public competitions, from examinations like those for the Rhodes Scholarships and tests for the Army and Navy. But we have heretofore been told that in the high and rarified atmosphere of Art, international and inter-racial freedom and comity, and eagerness for ability unstained by discrimination of any sort was eagerly desired.

In this hope we have been recently disappointed. Representatives of the National Academy of Design, the Architectural League, the Beaux Arts Institute of Design, the Mural Painters, the National Sculpture Society

and the Society of Beaux Arts Architects—in short, the greatest artistic organizations of the United States—have apparently declared that one of the promising American art students of the season could not pursue her studies under their auspices for one simple and definite reason: she is black.

We have been so astonished and overwhelmed at this decision that letters have been written to Ernest C. Peixotto, Whitney Warren, Edwin H. Blashfield, Howard Greenley, Thomas Hastings, J. Monroe Hewlett, Hermon A. McNeil and James Gamble Rogers, asking them to explain to us, for the love of God, just what they were thinking of if they made this decision. In the next issue of the CRISIS, we hope to have their answers and to comment upon them.

Meantime, at Tuskegee, has come the last word in segregation. A great hospital for maimed Negro soldiers has been built there against the protest of many Negroes who know Alabama and with fears of others who kept silent. Now come the Archpriests of Racial Separation in the United States, demanding, not merely asking, that the physicians, surgeons and officials in charge of this institution shall all be white! This, we confess, has set our heads to whirling. We had understood that Southern white people simply could not be asked to nurse and heal black folk, and that for this reason separate hospitals were necessary. Now comes white Alabama simply yearning for the salaries that will be paid physicians to take care of Negroes. Nothing more astonishing has happened in this astonishing generation.

Meantime there comes a story from Tuskegee which we trust is true. Namely that Dr. Moton has been visited by 200 eminent white citizens who asked him to say publicly and over his signature that Negro physicians were not efficient enough to run this hospital, and that it was inexpedient to have them. The story goes that Moton absolutely refused to tell this lie and invited these gentlemen as representatives of the Ku Klux Klan to take vengeance on him if they must. We hope this story is true, for if it is, it simply shows as we have always said: there is no use seeking to placate the white South in its Negro hysteria; the more you yield, the more you may.

ON BEING CRAZY

IT was one o'clock and I was hungry. I walked into a restaurant, seated myself and reached for the bill-of-fare. My table companion rose.

"Sir," said he, "do you wish to force your company on those who do not want you?"

No, said I, I wish to eat.

"Are you aware, Sir, that this is social equality?"

Nothing of the sort, Sir, it is hunger,—and I ate.

The day's work done, I sought the theatre. As I sank into my seat, the lady shrank and squirmed.

I beg pardon, I said.

"Do you enjoy being where you are not wanted?" she asked coldly.

Oh no, I said.

"Well you are not wanted here."

I was surprised. I fear you are mistaken, I said. I certainly want the music and I like to think the music wants me to listen to it.

"Usher," said the lady, "this is social equality."

No, madame, said the usher, it is the second movement of Beethoven's Fifth Symphony.

After the theatre, I sought the hotel where I had sent my baggage. The clerk scowled.

"What do you want?" he asked.

Rest, I said.

"This is a white hotel," he said.

I looked around. Such a color scheme requires a great deal of clean-

ing, I said, but I don't know that I object.

"We object," said he.

Then why—, I began, but he interrupted.

"We don't keep 'niggers'," he said, "we don't want social equality."

Neither do I. I replied gently, I want a bed.

I walked thoughtfully to the train. I'll take a sleeper through Texas. I'm a bit dissatisfied with this town.

"Can't sell you one."

I only want to hire it, said I, for a couple of nights.

"Can't sell you a sleeper in Texas," he maintained. "They consider that social equality."

I consider it barbarism, I said, and I think I'll walk.

Walking, I met a wayfarer who immediately walked to the other side of the road where it was muddy. I asked his reasons.

" 'Niggers' is dirty," he said.

So is mud, said I. Moreover I added, I am not as dirty as you—at least, not yet.

"But you're a 'nigger', ain't you?" he asked.

My grandfather was so-called.

"Well then!" he answered triumphantly.

Do you live in the South? I persisted, pleasantly.

"Sure," he growled, "and starve there."

I should think you and the Negroes might get together and vote out starvation.

"We don't let them vote."

We? Why not? I said in surprise.

" 'Niggers' is too ignorant to vote."

But, I said, I am not so ignorant as you.

"But you're a 'nigger'."

Yes, I'm certainly what you mean by that.

"Well then!" he returned, with that curiously inconsequential note of triumph. "Moreover," he said, "I don't want my sister to marry a nigger."

I had not seen his sister, so I merely murmured, let her say, no.

"By God you shan't marry her, even if she said yes."

But,—but I don't want to marry her, I answered a little perturbed at the personal turn.

"Why not!" he yelled, angrier than ever.

Because I'm already married and I rather like my wife.

"Is she a 'nigger'?" he asked suspiciously.

Well, I said again, her grandmother —was called that.

"*Well then!*" he shouted in that oddly illogical way.

I gave up. Go on, I said, either you are crazy or I am.

"We both are," he said as he trotted along in the mud.

THE PRIZE STORY COMPETITION

THE contest initiated by the Delta Omega Chapter of the Alpha Kappa Alpha Sorority was important to the Editors of the CRISIS in more ways than in the offer and bestowal of a prize. It gave us an opportunity to gain a concept of what the younger generations of colored people are doing and thinking.

I may say at the outset that the stories submitted gave much ground, generally speaking, for disappointment. But before going into this let us consider the ingredients without which a short story—or any sort of story—must fail of success. It is axiomatic that a story have a plot, which shall be clear, well-rounded, and sustained. In addition one expects in greater or less degree imagination, clearness and charm. These last three qualities go to make up that elusive thing called style and the greatest of these is imagination.

Nineteen stories were submitted. Of these twelve were plotless, three possessed a slight plot, two started

off with the makings of a good plot which their authors failed to sustain; one possessed a strong, clearly developed plot, and the last, the prize-winner, was built around a plot slightly less strong, but so mingled with the elements of charm, and imagination that the members of the Committee, although they sent in their findings separately, gave it a unanimous first vote. Fifteen of the stories showed absolutely no play of imagination yet we are called an imaginative people. Where does the fault lie?

I have been a teacher so I am rather chary about placing the blame for the shortcomings of pupils on the members of the teaching profession. Yet in this case, since all the entrants were students, and probably representative, I should say that much of the blame must lie with the method of instruction. No matter how much a person desires to write he cannot write unless he has practice. And he cannot practice without models. One does not spring like Minerva from the head of Zeus, full-panoplied into the arena of authordom. Do our colored pupils read the great writers and stylists? Are they ever shown the prose of Shaw, Galsworthy, Mrs. Wharton, DuBois or Conrad, or that old master of exquisite phrase and imaginative incident—Walter Pater? Are they encouraged to develop a critical faculty? Does a teacher tell them this?—"Select a passage which appeals to you, find out why it appeals, and try to write a passage in the same style, but on another subject." Or: "Make up a story which is full of the real but the unusual." Or lastly: "Try to spin a yarn which is obviously unlikely, but none the less fascinating."

The first time this task is set before a pupil he will blench, and so will the teacher when he reads the results. But each successive set of results will be better. I know this. Of course this savors of the bare skeleton of preparation. It would seem to advocate writing by a formula. But all real writing is done that way—by a formula, by a fixed purpose which the writer holds in his brain, perhaps subconsciously, while he is perfecting his task. He wants his readers to feel sorrow, joy, amusement, despair and so he chooses his words, he dresses up his phrases, he picks his incidents to that end.

One's predilection for Writing, as one's predilection for Music or Painting is an inborn thing. One's success in Writing as in Music or Painting is a matter of conscious effort, of unwearying determination. The masterpieces are the compositions which have been worked at, thrown aside, picked up again, despaired over, cut and slashed and mended and sworn at. Until one day their creator finds they are good.

More than ever we need writers who will be able to express our needs, our thoughts, our fancies. The geniuses of course are born, but the shaping of most writers of talent lies in the hands of our teachers.

JESSIE FAUSET.

THE AFTER THOUGHT

WILLIS RICHARDSON

OH that last night I said I did not care,
But I was fretful from an angry sting;
And in my petulance was unaware
Of what great change a few hours' thought would bring.

Now you are gone, my days are bleak and long
And vacant as a sail-deserted sea;
Silent is my poor heart's divinest song,
Dead all those dreams of hope that lived with me.

TO A WILD ROSE

A Prize Story

OTTIE B. GRAHAM

THIS story has been selected for the prize of fifty dollars offered by the Delta Omega Chapter of the Alpha Kappa Alpha Sorority "for the best short story written by a Negro student". The Committee of Award consisted of Arthur B. Spingarn, Jessie Fauset and W. E. B. DuBois. Their decision was unanimous.

Miss Graham was born in Virginia in 1900, educated in the public schools of Philadelphia and at Howard University, and is now an undergraduate at Columbia University, New York. She is the daughter of the Rev. W. F. Graham of Philadelphia.

The story awarded second place, also by unanimous decision, was submitted by John Howe of Lincoln University and will be published in a future number of THE CRISIS.

OTTIE BEATRICE GRAHAM

"OL' man, ol' man, why you looking at me so?" Tha's what you sayin', son. Tha's what you sayin.' Then you start a-singin' that song agin, an' I reckon I'm starin' agin. I'm just a wonderin', son. I'm just a-wonderin'. How is it you can sing them words to a tune an' still be wantin' for material for a tale? "Georgia Rose". An' you jus' sing the words an' they don't say nothin' to you? Well listen to me, young un, an' write what you hear if you want to. Don't laugh none at all if I hum while I tell it, 'cause maybe I'll forget all about you; but write what you hear if you want to.

Thar's just me in my family, an' I never did know the rest. On one o' them slave plantations 'way down in the South I was a boy. Wan't no slave very long, but know all about it jus' a same. 'Cause I was proud, they all pestered me with names. The white uns called me red nigger boy an' the black uns called me red pore white. I never 'membered no mother—just the mammies 'round the place, so I fought when I had to and kep' my head high without tryin' to explain what I didn't understan'.

Thar was a little girl 'round the house, a ladies' maid. Never was thar angel more heavenly. Flo they called her, an' they said she was a young demon. An' they called her witch, an' said she was too proud. Said she was lak her mother. They said her mother come down from Oroonoka an' Oroonoka was the prince captured out o' Africa. England took the prince in the early days o' slavery, but I reckon we got some o' his kin. That mean we got some o' his pride, young un, that mean we got some o' his pride. Beautiful as was that creature, Flo, she could 'ford bein' proud. She was lak a tree—lak a tall, young tree, an' her skin was lak bronze, an' her hair lak coal. If you look in her eyes they was dreamin', an' if you look another time they was spaklin' lak black diamonds. Just made it occur to you how wonderful it is when somethin' can be so wild an' still so fine lak. "My blood is royal! My blood is African!" Tha's how she used to say. Tha's how her mother taught her. Oroonoka! African pride! Wild blood and fine.

Thar was a fight one day, one day when things was goin' peaceful. They sent down from the big house a great tray of bones from the chicken dinner. Bones for me! Bones for an extra treat! An' the men an' the women an' the girls an' the boys all come round in a ring to get the treat. The

Butler stood in the center, grinnin' an' makin' pretty speeches about the dinner an' the guests up at the big house. An' I cried to myself, "Fool—black fool! Fool—black fool!" An' I started wigglin' through the legs in the crowd till I got up to the center. Then I stood up tall as I could and I hissed at the man, an' the words wouldn't stay down my throat, an' I hollered right out, "Fool—black fool!" An' 'fore he could do anything atall, I kicked over his tray of gravy an' bones. Bones for me! Bones for an extra treat!

The old fellah caught me an' started awackin', but I was young an' tough an' strong, an' I give him the beatin' of his life. Pretty soon come Flo to me. "Come here, Red-boy," she say, an' she soun' like the mistress talkin', only her voice had more music an' was softer. "Come here, Red-boy," she say, "we have to run away. *I* would not carry the tray out to the quarters, an' *you* kicked it over. We're big enough for floggin' now, an' they been talkin' about it at the big house. They scared to whip me, 'cause they know I'll kill the one that orders it done first chance I get. But they mean to do somethin', an' they mean to get you good, first thing."

We made little bundles and stole off at supper time when everybody was busy, an' we hid way down in the woods. 'Bout midnight they came almost on us. We knew they would come a-huntin'. The hounds gave 'em 'way with all their barkin,' and the horses gave 'em 'way steppin' on shrubbery. The river was near an' we just stepped in; an' when we see we couldn't move much farther 'less they spot us, we walked waist deep to the falls. Thar we sat hidin' on the rocks, Flo an' me, with the little falls a-tumblin' all over us, an' the search party walkin' up an' down the bank, cussin' an' swearin' that Flo was a witch. thar we sat under the falls lak two water babies, me a-shiverin', an' that girl a-laughin'. Yes, such laughin'! Right then the song rose in my heart tha's been thar ever since. It's a song I could never sing, but tha's been thar all a same. Son, you never seen nothin' lak that. A wild thing lak a flower—lak a spirit—sittin' in the night on a rock, laughin' through the falls, with a laugh that trickled lak the water. Laughin' through the falls at the hunters.

After while they went away an' the night was still. We got back to the bank to dry, but how we gonna dry when we couldn't make a fire? Then my heart start a-singin' that song again as the light o' the moon come down in splashes on Flo. She begin to dance. Yes suh, dance. An' son, you never seen nothin' lak that. A wild thing lak a flower the wind was a-chasin'—lak a spirit a-chasin' the wind. Dancin' in the woods in the light o' the moon.

"Come Red-boy, you gotta get dry." And we join hands an' whirled round together till we almost drop. Then we eat the food in our little wet bundles—wet bread an' wet meat an' fruit. An' we followed the river all night long, till we come to a little wharf about day break. A Negro overseer hid us away on a small boat. We sailed for two days, an' he kep' us fed in hidin'. When that boat stopped we got on a ferry, an' he give us to a man an' a woman. Free Negroes, he told us, an' left us right quick.

I ain't tellin' you, young un, where it all happen, cause that ain't so particular for your material. We didn't have to hide on the ferry-boat, an' everybody looked at us hard. The lady took Flo an' the man took me, an' we all sat on deck lak human bein's. When we left the ferry we rode in a carriage, an' finally we stopped travellin' for good. Paradise never could a' been sweeter than our new home was for me. They said it was in Pennsylvania. A pretty white house with wild flowers everywhere. An' they went out an' brought back Flo to set 'em off. An' when I'd see her movin' round among 'em, an' I'd ask her if she wasnt happy, she'd throw back that throat o' bronze, an' smile lak all o' Glory. "I knew I'd be free, Red-boy. Tha's what my mother said I'd have to be. My blood is African! My blood is royal!" Then the song come a-singin' itself again in my heart, an' I hush up tight. Wild thing waterin' wild things—wild thing in a garden.

Thar come many things with the years; the passin' o' slavery an' the growin' up o' Flo. Thar wasn't nothin' else much that made any difference. I went to the city to work, but I went to visit Flo an' the people most every fortnight. One time I told her about my love; told her I wanted her to be my wife. An' she threw back her curly head, but she didn't smile her bright smile. She closed her black eyes lak as though she was in pain, an' lak as though

the pain come from pity. An' I hurried up an' said I knew I should a-gone to school when they tried to make me, but I could take care o' her all a same. But she said it wasn't that—wasn't that.

"Red-boy," she said, "I couldn't be your wife, 'cause you—you don't know what you are. It wouldn't matter, but *I* am *African* and my blood is *royal!*"

She fell on my shoulder a-weepin', an' I understood. Her mother stamped it in her. Oroonoka! Wild blood and fine.

I went away as far as I could get. I went back to the South, an' I went around the world two years, a-workin' on a ship, an' I saw fine ladies everywhere. I saw fine ladies, son, but I ain't seen none no finer than her. An' the same little song kep' a-singin' itself in my heart. I went to Africa, an' I saw a prince. Pride! Wild blood an' fine.

Thar was somethin' that made me go back where she was. Well, I went an' she was married, an' lived in the city. They told me her husband come from Morocco an' made translations for the gover'ment.

"Morocco," I thought to myself. "That's a man knows what he is. She's keepin' her faith with her mother."

I rented me a cottage. I wanted to wait till she come to visit. They said she'd come. I settled down to wait. Every night I listen to the March wind a-howlin' while I smoked my pipe by the fire. One night I caught sound o' somethin' that wasn't the wind. I went to my door an' I listen, an' I heard a voice 'way off, kind a-moanin' an' kind a-chantin'. I grabbed up my coat an' hat an' a lantern. Thar was a slow, drizzlin' rain, an' I couldn't see so well even with the lantern. I walked through the woods towards where I last heard the voice a-comin'. I walked for a good long time without hearin' anything a-tall. Then thar come all at once, straight ahead o' me, the catchin' o' breath an' sobs, an' I knew it was a woman. I raised my lantern high an' thar was Flo. Her head was back, an'

The Delta Omega Chapter of the Alpha Kappa Alpha Sorority of southeast Virginia. This chapter is a graduate chapter made up of graduates of Howard, Chicago, Illinois, and Rhode Island State Universities. Its headquarters are at the Virginia Normal and Industrial Institute, Petersburg, Va., and these women furnished the fifty dollars for the prize story.

she open an' shut her eyes, an' opened an' shut her eyes, an' sobbed an' caught her breath.

An', spite o' my wonderin' an' bein' almost scaired, that little song started up in me harder than ever. Son, you never seen nothin' lak that. A wild, helpless thing lak a thistle blowed to pieces—a wild, helpless thing lak a spirit chained to earth. Trampin' along in the woods in the night, with the March wind a-blowin' her along. Trampin' along, a-sobbin' out her grief to the night.

Thar wasn't no words for me to say; I just carried her in my arms to the fire in my house. I took off her coat an' her shoes an' put her by the fire, an' I wipe the rain out o' her hair. She was a-clutchin' somethin' in her hand, but I ain't said nothin' yet. I knew she'd tell me. After while she give the thing to me. It was a piece o' silk, very old an' crumpled. A piece of paper was tacked on it. Flo told me to read it. That time when we run away from the plantation she took a little jacket all braided with silk in her bundle. 'Twas the finest jacket her mother used to wear. This dreary night, when Flo come to visit, she start a-ransackin' her old trunk. She come across the jacket and ripped it up; an' she found the paper sewed to the linin'. An' when I read what was on the paper, I knew right off why I found her in the woods, a-running lak mad in the March night wind.

Her mother had a secret, an' she put it down on paper 'cause she couldn't tell it, an' she had to get it out—had to get it out. Thar was tears in every word an' they made tears in my eyes. The blood o' Oroonoka was tainted—tainted by the blood of his captor. The father o' her little girl was not Negro, an' the pride in her bein' was wounded. She was a slave woman, an' she was a beauty, an' she couldn't 'scape her fate. Thar was tears, tears, tears in every word.

I looked at Flo; her head was back. I never did see a time when her head wasn't back. It couldn't droop. She threw it back to laugh, an' she threw it back to sigh. Now she was a-starin' at the fire, an' the fire was a-flarin' at her. Wild thing lak a spirit—lak a scaired bird ready to fly. Oroonoka! Blood o' Oroonoka tainted.

"Red-boy," she said to me, an' she never look away from the fire. "Red-boy, I'm lookin' for a baby. I'm lookin' for a baby in the winter. How am I gonna welcome my baby? Anything else wouldn't matter so much—anything else but white. *That* blood in me—in my baby! Oh, Red-boy, I ain't royal no more!" I couldn't say much, but I took her hand an' I smoothed her hair, an' I led her back to the white house down the way.

Thar in the country she stayed on an' on, an' I stayed on too. Her husband come to see her every week, an' he look proud. He look proud an' happy, an' she look proud an' sad. She wandered in the woods an' she sang a low song. An' she stood at the gate an' she fed the birds. An' she sat on the grass an' she gazed at the sky. Wild thing, still an' proud—wild thing, still an' sad.

An' she stayed on an' on till the winter come. An' the baby come with the winter. She lie in the bed with the baby in her arm. Son, you never see nothin' lak that. A wild thing lak a flowerin' rose—lak a tired spirit. Flower goin', goin'; bud takin' its place. She said somethin' 'fore she died. She look at me an' said it.

"Red-boy, my blood is royal, but it's paled. Don't tell her,—yes tell her. Tell her about the usurpers o' Oroonoka's blood."

But I never did tell her, I went away again an' I stay twenty years. I just find out not long ago where her father went to live. I went to see 'em an' I make myself known. I didn't do so much talkin', so the miss entertain me. She played on the piano and forgot that she was a-playin'. Right then she was her mother. Yes suh, thar sat Flo. Wild thing! Royal blood! Paled, no doubt, but royal all a same.

Then she turned around, an' she wasn't Flo no longer. The brown skin was thar, an' the black, wild eyes, an' the curly dark hair. She spoke soft an' low, but she never did say, "*My* blood is royal! I am *African*." An' she never did say "Red-boy". Her father had never told her about Oroonoka —that was it. An' I come back too late to tell her.

Well it don't matter no how, I thought, so long as she can hold her head lak that, an' long as she can look so beautiful, an' long as she make her mark in the world with that music. But the little song started

a-singin' itself in my heart, an' I could see the flower agin.

Tha's your material boy. 'Member how I told it to you, a-fishin' on the river edge. 'Member how you was a-singin' "Georgia Rose". Thar's your material. Georgia Rose. Oroonoka. A wild, young thing, an' a little song in an old man's heart.

WHITE CHILDREN AND THEIR COLORED SCHOOLMATES

DAVID H. PIERCE

HOW early do we begin to hate other races? Is hatred innate or is it the product of nurture? How much do we hate? Can we analyze prejudice? Post-war social conditions have certainly stimulated race consciousness, race hatred and prejudices of all sorts. Adjustments between the elements of our population seem increasingly difficult and correspondingly necessary. Is there anything to be gained by studying the opinion of children?

In order to learn what conceptions were dominating the coming generation, to ascertain what method of attack must be formulated to eliminate unhealthy thinking by the child, I felt impelled to use two of my classes in social science for a study of the Negro race problem.

My junior high classes in the eighth grade of a middle-western city afforded such an opportunity. There were no colored children in either class and the number of that race in the school was less than three per cent of the total registration. Under my instruction were two groups, one containing thirty-seven with the highest intelligence scores, and the other twenty-six with the lowest. The study of the Civil War had naturally precipitated a discussion of the Negro and his past and present condition in the United States.

To these children, ranging in ages from eleven to seventeen, following a general discussion, I put the questions below, urging them to be perfectly frank in their replies. (Children are invariably frank and the admonition was quite unnecessary.)

1. What is your opinion of white and colored children attending the same schools in Ohio?

2. How should we treat the Negro in the United States?

I also requested the children to state the occupation of their family breadwinner. About eighty-five per cent. of these were factory workers, including skilled and unskilled. A few of the children had lived in the South. Only a very small number were of foreign parentage. The replies were classified somewhat arbitrarily into (1) Those favorable to the Negro. (2) Those tolerant or favorable with qualifications and (3) Decidedly prejudiced. The results were as follows:

High Grade Class	*Low Grade Class*
(1) 8 or 22%	(1) 4 or 15%
(2) 12 or 32%	(2) 8 or 30%
(3) 17 or 48%	(3) 14 or 55%

It was gratifying to note that in both groups there was at least a small number in favor of equal rights for Negroes, but what is more important was the fact that about fifty per cent of the children felt the problem required intelligent and thoughtful consideration. One must realize, at the same time, that children reflect the views of their parents.

Economic, religious and sentimental arguments were used by friends and opponents of the colored child. That religion is compatible with either side of the color problem, as it has been with either side of every great social problem, was aptly portrayed.

A girl writes: "When Noah sent Ham he banished him and turned him black because he sinned, and the Negroes are descendants of Ham. So I don't think we are on equal standards." Another young lady feels that "if whites would treat the blacks right they would get along better. There will be black people in heaven and the whites won't never get there if they don't want to go to the same school."

A boy of seventeen, in the low-intelligence group, expresses himself in hectic fashion: "I do not think it right for colored children to attend school with white children because they will drink from the same fountains as

the white children, and who wants to drink from a fountain where they have had their black mouths and fingers, especially after they have been eating garbage and besides it makes them feel too free. For my part I wouldn't deal with them, but they should have some rights if they tend to their own business. But they should not live with white people and if they do the white people should be classed with niggers also."

"If I had my way," writes a fifteen-year-old girl, "the colored people would be in one section of the state, go to their own schools, churches, and have their own pleasure places. Have their part of town to do their own shopping in." The typically southern view is expressed by a girl who feels, "It is terrible that white children and Negroes attend the same school. Negroes should have a Negro school. I would put them in a section off to themselves and see that they stayed there. After a while some people will have the Negro put up for president. The Negro has not got enough brains to be president."

There are more charitable views. "It's all right if they tend to their own business or they should not be let go to our school." A girl of very superior mentality favors separate schools, but, she adds, "I think a Negro lady should be given a seat in a street car. Many a time I have seen a Negro woman hang onto a street car strap and she would still hang unless there was a Negro man having a seat in the car." Some of the answers revealed that colored children were only too frequently snubbed and subjected to insults from their white classmates, which the latter felt would be eliminated in segregated schools.

In defense of the black race was the following argument. "The colored children ought to get as good education as any other children. I think they ought to go to public schools because their fathers pay taxes just as we do. As long as the Negro stays near the whites there is no trouble raised. The Negro ought to get as many chances as any white man. I believe the white man should have nothing to do with them. Let them build their homes anywhere they please." Another boy tersely states that we should "let the Negro vote as the white and let them do as the white."

"I think it is all right for Negroes to go to the same school," writes a third; and a fourth boy asserts that "Negroes have the same rights so they should go to the same schools. They are all there to get education. The whites and Negroes should have the same rights, but it would be wrong to bring more into the United States."

Are such opinions the product of nurture or nature? If the latter, overcoming prejudice will be an Herculean task. And if antagonism is taught by parents, and in some instances by teachers, as the writer knows, eliminating race antagonism, though less difficult, will not be easy. However, the race situation in this country is not hopeless. If teachers were to unite in fostering a healthy conception of our Negro problem, how much could be accomplished? This need not include any plea for race amalgamation. In fact there is no reason why a permanent solution is incompatible with race consciousness. Can we apply the scientific attitude toward this phenomenon of American life, that attitude which is absolutely essential if education is to win the race against social catastrophe? We have little time to decide.

BREAD AND WINE

COUNTEE P. CULLEN

FROM death of star to new star's birth
This ache of limb, this throb of head,
This sweaty shop, this smell of earth;
For this we pray, "Give daily bread".

Then tremulous with dreams the night,
The feel of soft, brown hands in mine,
Strength from your lips for one more fight:
Bread's not so dry when dipped in wine.

BRAZILIAN LITERATURE

A. O. STAFFORD

IN one of his charming essays Anatole France defines a book as a work of magic whence escape all kinds of images to trouble the souls and change the hearts of men.

From Dr. Isaac Goldberg's "Brazilian Literature" (A. A. Knopf, 1922), the first book in English to trace the literary history of our sister republic, images of the past and present escape to inform us that the Brazilian of today is a fusion of Portuguese, native Indian and African Negro and that from the 16th century to our day the literature of colonial, imperial and republican Brazil has been a blending of these three racial temperaments; the adventurous chivalry of one, the dreamy melancholy of the other with the ardent imagination of the last. This admission will undoubtedly trouble the souls of many men even if their hearts remain unaltered.

"Aesthetic pleasure rather than the depersonalized transmission of facts" was the author's objective and while his facts are interesting and instructive his interpretation of the Brazilian national personality, written in the modern manner based on the critical teachings of Mencken and Lewisohn, is admirable and is a distinct contribution to our knowledge of a fused racial group guided by the ideals and art of Latin genius in a new environment.

In a country where there is a conscious effort to fuse the varying racial elements into a common national type a difficulty arises—natural, inevitable and fraught with much delicacy— of citing the names of several writers believed to be allied by blood and tradition to the Negro race.

Two poets, of the first rank, however, whose racial identity is acknowledged are mentioned — Goncalves Dias (1823-1864) and Cruz e Souza (1863-1898). The first is claimed by one critic to be Brazil's greatest poet, and one of his beautiful sentiments finds an echo in the spiritual philosophy of the darker races.

"Our fatherland is wherever we live a life free of pain and grief; where friendly faces surround us, where we have love; where friendly voices console us in our misfortune and where a few eyes will weep their sorrow over our solitary grave."

Of the second poet another critic writes: "He was in many respects the best poet Brazil has produced". The author states: "In his short life the ardent Negro poet succeeded in stamping the impress of his personality upon his age and for that matter upon Brazilian letters . . . His stature will grow rather than diminish with time."

Two other Brazilian writers of note—not of color—rose in audacious flight as defenders of the Negro, Coelho Netto (1864-) whose remarkable novel *Rei Negro* (The Black King) appeared in 1914 and Castro Alves (1847-1871) whose outstanding poems, "Voices from Africa" and "The Slave Ship", prepared the way for the abolition of slavery in Brazil.

With Lamartine in France, Wordsworth in England, Longfellow and Whittier in the United States, Alves is a kindred soul whose lyre vibrating with passionate and indignant strains sang the wrongs of an enslaved people. Part translations are given on pages 138-139. Dr. Goldberg says that Castro Alves is not only the poet of the slave; to many he is the poet of the nation and a poet of humanity as well.

No evidence is offered by the author to confirm that there was a strain of Negro blood in Marchado De Assis (1839-1908)—poet, novelist, a man of real genius—president of the Brazilian Academy of Letters from its founding in 1897 until his death—who belongs, says Goldberg, with the original writers of the 19th century; his family is one with Renan and Anatole France. By other students of Brazilian literature De Assis is said to have been a man of color or, as our poet James Weldon Johnson phrases it, an Aframerican.

This stimulating book of Dr. Goldberg opens a window long closed by the barrier of language through which may be discerned vistas of literary opulence of rare beauty and truth. These will give pleasure and inspiration to those of Negro tradition and lineage in other climes, who dwell in the kingdom of the spirit undisturbed by the racial dogma of the hour as expressed by the so-called Nordic group of present day essayists and social historians.

National · Association · for · the · ... Advancement · of · Colored · People.

CHICAGO TO DENVER

IF ever there was any doubt in my mind as to the deep and abiding interest of the great masses of colored people in the cause represented by the N. A. A. C. P. such doubt would have been dispelled by my six weeks' tour during the months of March and April through the West. On that trip I traveled 6,500 miles; spoke at more than 60 mass meetings with audiences totalling over 10,000 persons; and held many conferences and conversations with individual white and colored people. Everywhere I found confidence in the Association, a determination to make its work more effective and its influence more powerful and a widespread interest in the success of the membership drive and the annual conference which is to be held in Kansas City, Kansas, August 29 to September 5.

In some of the cities like St. Louis and Omaha local factional differences had militated against the success of the branches. In the former city a new and enthusiastic interest was aroused in the Association's work when a group of women, representatives of the colored women's clubs of the city, voluntarily took upon itself the task of directing and putting over the drive for membership. On my return to St. Louis I found that these women had stirred the entire city through their energetic and intelligently organized campaign. On the afternoon of Tuesday, April 22, a large parade with 150 automobiles, headed by a band which donated its services preceded three mass meetings at the largest churches in the city. Congressman Dyer spoke at the Union Memorial Church, I spoke at Lane Tabernacle, and Homer L. Phillips at Pleasant Green Baptist Church. All of the meetings were well attended. As a result of the work of these women, aided by the men of the city, a live and active branch will no doubt result which will be able to meet the many problems affecting colored people in St. Louis.

In Kansas City, Kansas, active preparations are being made to entertain the greatest annual conference ever held by the N. A. A. C. P. Some measure of the enthusiasm for and interest in the work of the Association can be gained from the fact that at a mass meeting held in this city on Sunday, March 25, attended by some six hundred people, 23 persons present became donors of the Association through the payment of $25 memberships, while 15 others took out $10 annual memberships; 13 by the payment of $5 became Blue Certificate members and a number of others took out the minimum membership of $1.

One of the most striking incidents of the work in Kansas City was the drive conducted in the Sumner High School, which was told of in the May issue of the CRISIS, when everyone of the 410 students became a member of the Junior Branch. On the same day 108 students of Western University in the same city also joined the Association, making a total for the day of 518 paid memberships in the Association. Sumner High School of Kansas City thus holds the record of being the first school to achieve so remarkable a record. Partly because of the splendid interest in the N. A. A. C. P. on the Missouri side and as a result of the example set on the Kansas side, the students of the Lincoln High School in Kansas City, Mo., numbering more than 800 conducted a drive which, up to April 21, had netted 570 paid memberships and the students of that institution are determined to carry on their campaign until everyone of the 800 odd students is a member of the N. A. A. C. P.

One of the most encouraging features of the trip was the interest shown by white people in the work of the Association. In Kansas City, Mo., for example, Mrs. Myra King Whitson took out a $10 membership, and pledged herself to get ten other white people to join the Association. Later she felt that ten was entirely too small a number and she voluntarily increased her self-imposed quota to fifty. In Denver I had the privilege of talking to a group of white men at a luncheon when opportunity was given to present frankly and without equivocation the facts about the race problem.

In Denver it was refreshing indeed to find a spirit of whole-hearted coöperation existing among the colored leaders of that city instead of the numerous factional differences which have done so much harm in many other cities. It is this sort of cooperation which has made the colored people of Denver so important a factor in the life of that western city.

Everywhere I found the realization strongly entrenched in the breasts of colored people that if the Dyer Bill is to be passed during the coming session of Congress it will require the organizing of greater moral and financial support and greater unity of effort than ever before. At the Fourteenth Annual Conference of the Association in Kansas City, there will be a very large attendance from all of the middle western cities. Every branch in every part of the country should begin now, if it has not already begun, to make its spring membership drive a great success and to send as large a delegation as possible of delegates, members and friends to the Kansas City Conference.

WALTER WHITE.

THE SPINGARN MEDAL

NOMINATIONS for the Spingarn Medal will close on June first. The medal is given through the generosity of J. E. Spingarn, treasurer of the N. A. A. C. P. for a two-fold purpose: first, to call the attention of the American people to the existence of distinguished merit and achievement among American Negroes, and second, to serve as a reward for such achievement, and as a stimulus to the ambition of colored American youth. It is presented annually to "the man or woman of African descent and American citizenship, who shall have made the highest achievement during the preceding year or years in any honorable field of human endeavor," the choice being made by a Committee of Award whose decision is final. The committee is composed of Bishop John Hurst, chairman; John Hope, president of Morehouse College, Atlanta; Oswald Garrison Villard, editor of *The Nation*, New York; Dorothy Canfield Fisher, distinguished novelist; Dr. James H. Dillard, director of the Slater and Jeannes Fund; Honorable Theodore Roosevelt, Assistant Secretary of the Navy, who succeeded William Howard Taft (resigned) on the committee; and Dr. W. E. B. DuBois.

Nominations for the recipient of the medal may be made by anyone and should be made in writing to Walter F. White, secretary of the Spingarn Medal Award Committee, 70 Fifth Avenue, New York City, before June 1. Such recommendations must state in detail the achievement of the person recommended as meriting the Spingarn Medal. The award will be made at the Fourteenth Annual Conference of the N. A. A. C. P. which is to be held at Kansas City, Kansas, August 29 to September 5.

SHREVEPORT

THE first branch to go over the top, exceeding its allotted quota of members in the Spring Drive, is the Shreveport, Louisiana, Branch which had filled its quota of two hundred members on April 15 and announced its intention of continuing to canvass for members.

Another interesting result of the drive thus far has been the revival of the Memphis, Tennessee, branch which had been dormant for a period of two years. The revived branch has elected for its president B. M. Roddy.

Branches throughout the country, especially in the larger cities are responding in splendid fashion to the drive, all apparently realizing that a hard fight is before the N. A. A. C. P., which will begin when Representative Dyer, now touring the middle and far west, reintroduces his anti-lynching bill in the next congress.

THE ANTI-LYNCHING BILL

ONE of the strongest blows yet struck in the fight to have the Dyer Anti-Lynching Bill enacted into the law of the land is the tour of middle and far western states undertaken under the auspices of the N. A. A. C. P. by Representative Dyer of Missouri.

Mr. Dyer began his tour in Kansas City, with the following schedule of dates:

Kansas City, Kans	Apr. 27	Tacoma, Wash	May 16
Kansas City, Mo	Apr. 29	Seattle, Wash	May 17
Omaha, Neb.	Apr. 30	Spokane, Wash.	May 20
Denver, Col.	May 2	Minneapolis, Minn	May 24
Los Angeles, Cal	May 6	St. Paul, Minn	May 25
Oakland, Cal.	May 10	Chicago, Ill.	May 28
San Francisco Cal.	May 11	Indianapolis, Ind	May 29
Portland, Ore.	May 13	Detroit, Mich.	May 30

In announcing his tour, the expenses of which are paid by branches of the N. A. A. C. P., Mr. Dyer praised the work of

the Association for making lynching a national issue, and said:

"I am going before the country on the issue of lynching, a national shame which for thirty-five years the states have failed to end and the federal government has failed to attack.

"The Anti-Lynching Bill which I introduced in Congress and which was passed by a vote of almost 2 to 1 in the House of Representatives, was stopped in the Senate by the filibuster of senators from those states in which most lynchings occur.

"The federal anti-lynching bill is not sectional. It applies to every part of the country. It assumes that an atrocity in America is a national disgrace whether it occurs in Georgia, or Texas, or Oregon, or Illinois.

"I shall reintroduce this measure in the next Congress. It will be reintroduced, I believe, in the Senate. Meanwhile I shall acquaint as many American citizens as possible with the horrors of lynching in America, and with the provisions of the bill designed to end those horrors.

"We shall then see if a small minority of men from any group of states can block an expression of the will of the people of this nation."

In connection with Representative Dyer's tour the National office made the following announcement:

"The trip of Representative Dyer is a part of the renewed fight to pass the Anti-Lynching Bill, which the N. A. A. C. P. had in mind when it put forth its slogan after the filibuster on the Bill: 'We Have Just Begun to Fight'!

"Colored voters and liberal minded whites all over the country will be reached in the determined campaign to make the Anti-Lynching Bill a law."

The original Dyer Anti-Lynching Bill, held up by the filibuster of Southern Senators, after being passed in the United States House of Representatives, has been introduced in the state legislature of Pennsylvania, and passed there by the lower house. Representative Andrew F. Stevens, who introduced the measure, writes to the N. A. A. C. P. that he has every reason to believe the bill will pass the Pennsylvania Senate unanimously, as it had passed in the House with only one vote against it.

The Senate of the State of New York by a vote of 46 to 4, on April 24, passed a measure directed against the Ku Klux Klan, which had been supported by a representative of the N. A. A. C. P. who appeared at the legislative hearing in Albany to argue in favor of the measure.

The bill which was introduced by state Senator Walker, provides that secret and fraternal organizations must furnish lists of their members and copies of their constitutions and oaths, to the Secretary of State of New York, thus putting an end to the secrecy without which the Klan cannot function. Violation of the law is made a misdemeanor punishable by a fine of from one to ten thousand dollars.

SUN DISK

EFFIE LEE NEWSOME

GRAND old Egypt dead, what words shall thank thee
For the tenuous touch that carved the portion,
And wrought apart the place unchanging
That marks the dark man's challenge
From the ancient world of art?

That wingéd sun has wended through the ages,
And known its shape on silk and blinding page;
Been inset with the gems of burning jewels
By artisans who swung again the disk
On wings outspread, which sweep e'en centuries by!

Signet of Ra that the swart Pharoahs singled,
Sons of the sun,
When time and the russet mummy are lost in abyss,
And symbols and sun disk shall no longer bind death
By mystical strands to the cycles of earth,

That wisdom supernal which made wise the Pharoahs,
Will judge generations more knowing than they,
Which bury themselves deep in His Life Eternal,
That fain would fold races in Infinity.

The Horizon

THE DECAGYNIAN SOCIETY, FISK UNIVERSITY, NASHVILLE, TENN.
Yolande DuBois, President; Anne Fisher, Vice-President; Frances Warren, Secretary.

¶ At the meeting held by the League of Youth in the Town Hall in New York, April 29, Countée Cullen, the poet, spoke for the Negro Youth of America. A poem by him appeared on the program.

¶ George Wibecan of Brooklyn was the guest of honor recently at a dinner in the American Legion Building. This was to celebrate his twenty-fifth anniversary in the Post Office employ. Two hundred friends were present. The speakers were John H. McCooey, Jacob A. Livingston, Arthur S. Somers, Arthur G. Dore and Charles W. Anderson. Music was furnished by the Selika quartet.

¶ The Anti-Lynching Crusaders have given to the National Association for the Advancement of Colored People, $13,250.00. This does not include money from sale of Buttons. The National Director, Mrs. Mary B. Talbert, is preparing a list, to be published in the CRISIS, of Key Women and Crusaders who still hold money solicited in the campaign, but not yet returned.

¶ North Carolina's expenditure on Negro education amounted during 1922 to almost $3,000,000. Of this $115,000 was put into the A. and T. State College, and $330,000 was invested in eighty-one Rosenwald school buildings. A $60,000 colored high school has been dedicated at Salisbury and a similar plant is being constructed at Greensboro. Colored people throughout the state are greatly encouraged and contributing more than $100,000 annually to aid in building schools and in lengthening of the term.

"THE MILESTONES OF A RACE"

¶ In March a Negro historical pageant entitled "The Milestones of A Race" written by Lillian French-Christian was given in Parsons, Kansas. The pageant consisted of fifteen episodes devoted to the interpretation of Negro Spirituals in picture and in song. There were 200 characters. The music was furnished by the Community Chorus with over 100 singers.

¶ A Carnegie Hero Medallist is George Lyles, originally of Charles County, Maryland where he was born in 1868. In 1898 he came to Canton, Pa., and worked as a farmhand and as driver of an ice wagon. He writes: "It was while delivering ice on the 20th of April, 1920, that I saw a runaway horse attached to a wagon in which was a nine year old white boy. I caught the horse by the bridle and was thrown in the air about sixteen feet, and the wheel struck my right leg and broke it. The horse went on with the wagon and the child for about twenty rods when he freed himself from the wagon by contact with a telegraph pole which threw the child out in the road and by good luck he was unhurt." He has been in the hospital twice for seven weeks. Because of his broken leg, which has become a little shorter than the uninjured limb, he limps slightly. In addition to the Honor Medal he received $786 from the Carnegie Hero fund.

¶ After serving thirty-one years and six months, James H. Burney has been placed on the retired list of the Navy. Mr. Burney was a steward in the Navy and during the beginning of the World War was ordered on recruiting duty and was afterwards ordered to duty in the commanding officers' office at the Receiving ship at New York and later at Bay Ridge, Brooklyn. He also had charge of all cooks, stewards and mess attendants in addition to doing confidential work. Mr. Burney received a letter from Mr. Roosevelt congratulating him on his long and honorable service. He enlisted at New York May 18, 1892, and was awarded one good conduct medal and six bars.

¶ The Rev. Joseph T. Hill, pastor of Roanoke Baptist Church, Hot Springs, Arkansas, occupied the pulpit of Zion A.M.E. Church (white) Winnipeg, Canada, for seven weeks last summer while the pastor in charge was on his vacation. The church, which is one

George Lyles J. H. Jones The Rev. J. T. Hill J. H. Burney

of the wealthiest in Winnipeg was filled to capacity at all services during Dr. Hill's stay; on his last Sunday the crowds were so great that five policemen were required to handle them. Every honor was accorded this supply pastor; on his arrival he was met at the station by leading local officials and citizens, and just before his departure he was fêted at a banquet attended by 300 people, and was presented with a heavy, genuine ebony walking stick with a gold head. He was also invited to return next year. Dr. Hill, who is 46 years old, was born in Port Royal, Virginia, but educated in Baltimore, at Philips Exeter, Virginia Union University and at the University of Southern California where he received the degree of A.M. He had formerly served as supply in Canada at Moose Jaw and at Toronto. The newspapers of Winnipeg frequently published excerpts from his sermons.

¶ The retirement of Josiah H. Jones, Clerk in Charge Chicago, St. Louis & Kansas City R.P.O., on November 13, 1922, marked the close of more than 31 years in the Railway Mail Service. Mr. Jones was appointed in the St. Louis & Kansas City R. P. O., February 11, 1891. On March 3, 1892, he was transferred to the St. Louis, Louisiana and Kansas City R. P. O., in which he served until retired. Mr. Jones was one of the organizers of the "National Alliance of Postal Employees" and is now president of the 7th district which comprises the states north of the Ohio and east of the Mississippi. Since his retirement he has, in company with A. J. Henderson and E. A. Barnhill, established the People's Bazaar, a general merchandise store in Gary, Indiana.

¶ The death of the distinguished scientist Charles Henry Turner, Ph.D., closes an unusually brilliant and fruitful career. Dr. Turner was known as a biologist, neurologist, psychologist and chemist. Through experimentation he made many important discoveries which were published in the foremost scientific magazines of Europe and America. Among his formal subjects were the following: Morphology of the Avian Brain; Ecological Notes on the Cladocera Copeda; Morphology of the Nervous System of the Genus Cypris; Experiments on the Color Vision of the Honey Bee; and the Reactions of the Mason Wasp. At the time of his death he was instructor in biology in the Sumner High School of St. Louis, but he was born and educated in Cincinnati, Ohio. He received the degrees of B.S. and M.S. from the University of Cincinnati and the degree of Ph.D. from the University of Chicago. His life was devoted to scientific experimentation and to teaching. In spite of the attainments and honors which crowded into his 56 years, Dr. Turner always remained the modest, unassuming, approachable gentleman.

¶ Most men are satisfied with success in one land. Thomas McCants Stewart sought and obtained it in many. A South Carolinian, he studied law at Princeton (in the same class with Woodrow Wilson) and was admitted to the Bar in New York. Here among other honors he received that of being made the first colored member of the Brooklyn School Board. Because of his health he moved with his family to Honolulu where he built up an extensive practice and assisted in a movement to enfranchise more widely the Hawaiians. After 8 years he accepted an appointment in Liberia. He was deeply interested in the

Dr. C. H. Turner | Judge Stewart | Mrs. B. K. Bruce | Bishop B. T. Tanner

little Republic and lent all his powers to its improvement; codifying its laws, assisting in the settlement of numerous boundary disputes and finally becoming an Associate Justice of its Supreme Court. Once more his health urged him to move on, this time to England where he became the Liberian representative for the development of the resources of that state. London knew him for six years; many important friendships including one with Ambassador Page sprang into existence here. But he was to make one more change and two years ago he migrated to St. Thomas in the Virgin Islands. His statecraft and intellect brought him his usual success and he was sent to the United States last year with a delegation to lay the complaints of the natives before our government. On his return voyage he contracted pleurisy and died not long after his arrival at St. Thomas. He was sixty-seven years old.

¶ Roscoe Bruce speaking of his recent controversy with Harvard says that in the preparation of his two letters to President Lowell he was "importantly assisted" by his mother. Those of his friends who remember that gracious and distinguished personage, the late Josephine Bealle Willson Bruce, may well believe this. Mrs. Bruce was especially fitted by training and experience for essaying such important and delicate tasks. She was the child of Philadelphians, of Dr. Willson, a dentist who was also a writer and of Elizabeth Harnett Willson, a musician and singer. In 1854 the family moved to Cleveland when Mrs. Bruce was one year old. Here years later she became the first colored teacher in the Cleveland Public Schools. In 1878 she married Blanche Kelso Bruce who was then United States Senator from Mississippi. After a six months' honeymoon in Europe the two returned to Washington where Mrs. Bruce made her home a centre for the social and political life of the Capital. When her husband died she became Woman Principal of Tuskegee, whence she resigned when her one child Roscoe Conkling Bruce, came from Harvard to become Director of the Academic Department. Mrs. Bruce had many civic interests and was identified with the National Federation of Colored Women's Clubs, the W. C. T. U., and the N. A. A. C. P. She was also possessed of sound business acumen managing the Bruce plantation in Mississippi and later her real estate holdings in Washington with great efficiency. From 1902 until the end Mrs. Bruce made her home with her son between whom and herself there existed a fine and strong affection. Her will left the income of her estate to be utilized in defraying the expenses of the higher education of her three grandchildren.

¶ Benjamin Tucker Tanner, the oldest bishop in the A.M.E. Church died this year at the age of eighty-seven. His many years were dedicated to the church and to writing. He was born in Pittsburgh, Pa., and educated there in the public scrools, in Avery College, and in the Western Theological Seminary of Allegheny City. He began to preach in 1856, his charges ranging from Pittsburgh to Sacramento and back to Washington, D. C., where he supplied for a short period the Fifteenth Street Presbyterian Church. For a time he taught and organized schools under the Freedmen's Bureau. In 1868 he was made Chief Secretary of the General Conference and editor of the *Christian Recorder*. In 1884 he

AT HOLLYWOOD

Dr. Vada Somerville, Dr. DuBois, Miss Anita Thompson, Ernest Morrison ("Sunshine Sammy"), Mrs. Beatrice Thompson and Mrs. F. M. Roberts at the Hal Roach Studios.

became editor of the *Review*. In 1888 he was elected bishop, the fourth in a class of four; his classmates were W. J. Gaines, B. W. Arnett and Abram Grant. His first diocese embraced the supervision of the Ontario, Nova Scotia, Bermuda, Demerara and St. Thomas Annual Conferences; his last, the Florida, East Florida, South Florida and Central Florida Conferences. At the age of 66 he read a paper as delegate before the Ecumenical Conference in London. His active service terminated in 1908. Bishop Tanner wrote many books, most of which pertained to the church. He married in 1858 Sarah E. Miller and was the father of five children, of whom the artist, Henry O. Tanner, and the minister, Carl M. Tanner, have gained wide distinction.

¶ C. M. Battey's photographic study "Naiada—Egyptienne" has been exhibited in the Pittsburgh Salon Exhibit for 1923. It was also on exhibition in 1922 in the International Salon in Toronto, Canada. Mr. Battey is in charge of the Department of Photography at Tuskegee.

¶ The subject of the fourth dual debate between Atlanta and Howard Universities was:

> Resolved: That the Republican party by its attitude towards the Dyer Bill, has forfeited the allegiance of the Negro voters of the United States.

Atlanta's speakers for the affirmative were W. W. Pendleton, A. Bohannon, J. A. Pierce. The Howard speakers had the negative; they were M. H. Goff, Y. L. Sims, W. R. Adams. Atlanta University won.

¶ A delegation representing 10,000 alien whites in the territory of Kenya Colony, East Africa, has arrived in London to discuss the right of East Indians to equality with white colonists. A second delegation of East Indians is on its way from India. The colony of course belonged originally to African natives who number 2,500,000 and who are in sympathy with the 30,000 Indian settlers. The Indian delegation will be headed by Aga Khan and Srinivasa Sastri, delegate to the Washington Arms Conference. Lord Delamere and Sir Robert Corryndon, Governor of Kenya Colony, head the white delegation.

THE SOPHOCLEAN CLUB PRESENTS "THE HOUSE OF RIMMON"

¶ The Sophoclean Dramatic Club of Hampton Institute presented Henry van Dyke's "House of Rimmon" to a large audience in Ogden Hall. The stage settings and the costumes were expressive of the period in which the play was cast,—850 B. C. Thirty-seven students were in the cast. The leading rôles—Naaman and Ruahmah—were played by Isaac O. White and Emmy B. Churchill.

¶ Mr. and Mrs. J. E. Spingarn, motoring through the Pine Barrens of South Carolina, were surprised to see this neat schoolhouse in a country where paint is rare, and to find four people spending their leisure in beautifying the grounds. So they stopped, photographed the building, and discovered that its existence was due chiefly to the energy of the principal, Mrs. Hattie Taylor and two or three assistants. The photograph shows four people in the act of decorating the grounds. The school is Statesburg School and is located at Statesburg, S. C., a town which has neither railroad station, post-office nor stores.

¶ The Ethiopian Art Theatre, an organization composed of extraordinary colored performers directed by Raymond O'Neil, a white man, began a season of limited repertory on Monday evening, May 7th, at the Frazee Theatre, New York City. Mr. O'Neil who was schooled under Max Reinhart in Berlin, assembled and trained this group during the winter. The opening bill was the dramatic version of Oscar Wilde's "Salome", preceded by a curtain raiser, a light comedy of colored folk life, called "The Chip Woman's Fortune". This is the work of Willis Richardson, whose plays have appeared in THE CRISIS. The repertory in-

STATESBURG SCHOOL

CHICAGO HIGH SCHOOL PUPILS WHO BOOST THE CRISIS

cludes "The Comedy of Errors", a la Jazz; "Everyman" in a cabaret; Molière's "The Follies of Scapin"; "George", an expressionist play from the German in twenty-two scenes; "The Taming of the Shrew" and others to be announced.

¶ Fourteen year old David Henderson of Kansas City, Kanhas, has won a loving cup for the Sumner High School and a seat for himself in the Chamber of Commerce. There are rewards for his having submitted the best essay on "Our Greatest Opportunity" in the contest thrown open by the Chamber of Commerce to all the schools in Kansas City, Kansas.

¶ The Alpha Beta Chapter of the Delta Sigma Theta Sorority of New York gave a matinee dance on May 5th. The proceeds are to be devoted to the establishment of a European travelling scholarship.

DAVID HENDERSON

¶ These pupils of the Phillips High School in Chicago have been making an effort to increase the circulation of THE CRISIS. They are working under the management of Bertha Forbes Herring.

¶ The biennial convention of the National Alliance of Postal Employees will be held July 11th at Fort Worth, Texas.

¶ Archdeacon M. Wilson of Sierra Leone, has been studying American School conditions.

RAWDON STREET, FREETOWN *Lisk-Carew Bros.*

SIERRA LEONE

DOROTHY M. HENDRICKSON

SIERRA LEONE is a British colony and protectorate on the West Coast of Africa. It is bounded on the west by the Atlantic, north and east by French Guinea and south by Liberia. The coast line following the indentations is about 400 miles in length. The inhabitants excluding the Europeans and Syrian traders may be divided into two distinct classes. The native element consists of various Negro tribes the chief ones being the Tinani, Sulima, Susu and Mendi. Freetown, the capital of Sierra Leone, is inhabited by people descended from nearly every Negro tribe and a distinct type known as Sierra Leoni has been evolved and their language is pidgin English. Most of the Negroes are pagans and each tribe has its secret societies and fetishes. There are many Christian converts, mostly Anglicans and Wesleyans and a growing number of Mohammedans. The majority of the Sierra Leonis are nominally Christians. The population is distributed in the following manner according to the census of 1911:

Total population.....	1,040,878
Freetown	34,090
Europeans	1,000
Sierra Leonis	70,000

It will be seen from the above table that the Sierra Leonis form a very small part of the population in comparison with the native element. The reason for their existence and their variation from the characteristics of the other Negroes of the colony will be clear when the history of Sierra Leone is given later in this article. First, however, let us get a picture of Sierra Leone as it is today before considering the detailed history of the colony.

Sierra Leone has four important seaports, Freetown, Port Lokko, Bonthe and Songo Town. The one most often visited by European trading vessels is Freetown, the capital which possesses the best harbor facilities. Of the interior towns Falaba is the most important. It is the meeting place of many trade routes and is surrounded by a loopholed wall for protection. Since the building of the railroad which now reaches 182 miles from Freetown other interior towns namely Kambia, Rotefunk, Mano and Bo have become trading centers.

Agriculture is in a backward state. The chief wealth from agricultural products is

derived from the oil-palm, kola nut tree, and various rubber plants. The chief crops are rice, cassava, maize and ginger. Sugar cane is grown in small quantities. Native cocoa plantations have been started but are not exporting yet to any degree. Coffee, tobacco and cotton growing have been given up as unremunerative.

cent of the exports before the war while the remaining 5 per cent went to other colonies in Africa. The United States furnishes the remaining 20 per cent of the imports. The total value of trade in 1918 was £3,197,000. Development of commerce with the rich regions of the North and East has been hindered by the diversion of trade to

Drawn by W. E. D. Campbell, Freetown, Sierra Leone.

PRODUCTS OF SIERRA LEONE

The key to the secret of the prosperity of the colony lies in its trade history. The chief exports are palm kernels, kola nuts, ginger, piassava fibre, gum-copal, rice and hides. The products of the oil-palm form 75 per cent of the exports. Rubber and ivory have virtually ceased to be exported. The chief imports are textiles, food and spirits. The United Kingdom takes only 50 per cent of the exports while it provides 80 per cent of the imports. Germany received 45 per

the French port of Konakry.

Another obstacle in the way of trade has been the difficulty of internal communication. This is mainly due to the denseness of forest or "bush" country. The railroad, which is state owned and the first built in British West Africa, runs 182 miles southeast from Freetown through the fertile districts of Mendeland to the Liberian frontier. Telegraphic communication with Europe was established in 1886. Steamers

run at regular intervals between Freetown and Liverpool, Havre and Marseilles. The tonnage of shipping between 1899-1908 rose from 1,181,000 to 2,046,000.

Sierra Leone is administered as a crown colony, the governor being assisted by an executive and a legislative council; on the last named a minority of nominated unofficial members have seats. The law of the colony is the common law of England modified by local ordinances. There is a denominational system of primary and higher education. The schools are inspected by the government and receive grants in aid. In 1919 there were 163 elementary and intermediate schools in the colony and protectorate with an attendance of 6,285. The schools for higher education include fourah Bay College affiliated with Durham University, Wesleyan Theological College, Government School at Bo for the sons of chiefs, and the Thomas Agricultural Academy at Mabang founded in 1909 by a bequest of £60,000 from S. B. Thomas a Sierra Leonian. Separate schools are provided for Mahommedans.*

The revenue for the administration of the government is derived largely from customs duties and, until prohibition of the importation of spirits in 1920, the duties levied upon them formed the main source of revenue. In the protectorate a house tax is imposed. In 1921 both the revenue and expenditures of the government were placed at over £1,000,000. The government maintains a standing military force for the putting down of revolts and the protection of the colony and protectorate. Freetown is the headquarters of the British Army in West Africa.

The protectorate is administered separately from the colony. It is divided into districts each under a European Commissioner. Native law is administered by native courts subject to certain modifications. Native courts may not deal with murder, witchcraft, cannibalism or slavery. These cases are tried by the district commissioner or referred to the Supreme Court at Freetown.

During the war period there came an increased demand for education from the Natives which was chiefly met by the Missionary Societies. As a result an Agricultural Trade School for vernacular teachers was established at Njala in the protectorate. The tribal system of government is maintained and the authority of the chiefs strengthened by the British. Domestic slavery has not been interfered with.

Having in mind the picture of Sierra Leone, colony and protectorate, as it is today let us turn to the forces which molded the country into this state. Sierra Leone was discovered in 1462 by the Portuguese, Pedro de Sintra, who gave it the name of Sierra Leone, Lion Mountain. The Portuguese had factories but none remained when the British came. At the end of the 17th Century an English fort was built on Bance Island in Sierra Leone Estuary. Traders were established there as long as the slave trade was legal but they did not found the present colony. In 1787 Dr. Henry Smeathman founded a colony of 400 Negroes and 60 Europeans. The plan was to promote a colony for Negroes discharged from the Army and Navy at the close of the American War of Independence, and for runaway slaves who had found their way to London. He bought a strip of land from a native chief, Nembana. Owing mainly to the utter shiftlessness of the settlers and great mortality among them and partly to an attack by the native this first attempt was a failure.

In 1791 Alexander Falconbridge, (formerly surgeon on board slave ships), collected the surviving fugitives and laid out a new settlement called Granville's Town. The promoters were Granville Sharp, William Wilberforce, and Sir Richard Carr Glyn who obtained a charter as the Sierra Leone Company with Henry Thornton as chairman. In 1792 John Clarkson, lieutenant in the British army and brother of Thomas Clarkson, slave trade abolitionist, brought to the colony 1,100 Negroes from Nova Scotia. In 1794 the settlement was transferred to the site of the original settlement and named Freetown. It was plundered at this time by the French during the Governorship of Zachary Macaulay father of Lord Macaulay. In 1807 the inhabitants numbered 1,871 and the company due to the many difficulties it had encountered transferred its rights to the crown.

The slave trade having been declared illegal, the slaves captured by the British were brought to Freetown and the population grew. The development of the colony, however, was hampered by too frequent changes

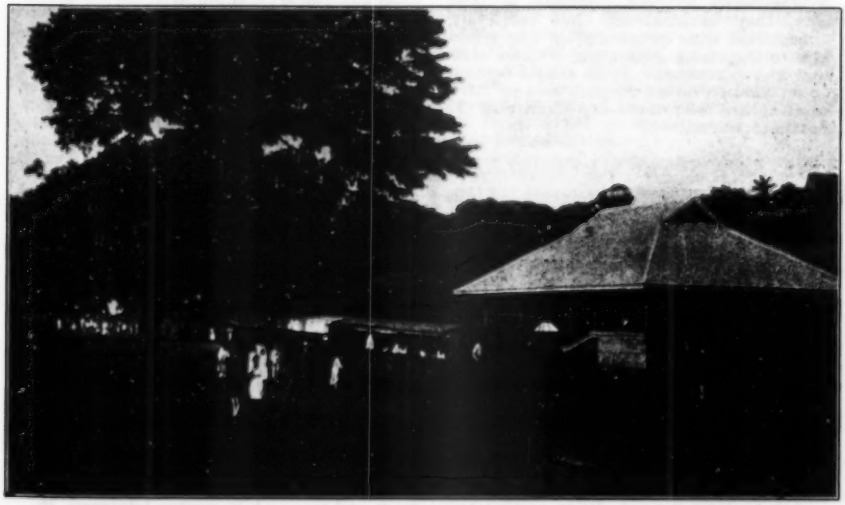
* In 1919 there were 192 centers of education with an enrollment of 12,000 students.

in governorship. In twenty-two years the colonists had no fewer than seventeen governors. One of the difficulties facing the governors was the illicit slave trading in bordering places. In 1825 General Charles Turner concluded a treaty with the rulers putting Sherbro Island, Turner's peninsula, and other places under British protection. This was not ratified by the crown but a similar agreement was in 1882.

In 1826 measures were taken to make liberated slaves self-supporting. Many took to trade and flourished. Among leading agents in spreading civilization were missionaries sent out by the Church Missionary Society. By 1884 England had purchased all the land now included in the colony. In 1866 Freetown was made the capital of the new government set up for the British settlements on the West Coast of Africa, comprising Sierra Leone, Gambia, Gold Coast and Lagos, each of which has a legislative council. In 1874 the Gold Coast and Lagos were detached and in 1888, Gambia also, to suppress inter-tribal wars which hindered trade. British influence was extended over the hinterland. Dr. Edward W. Blyden, a pure blooded Negro, was enlisted by the British in this work. Owing to the fact that no official boundary line separated the hinterland of Sierra Leone from the French colony of French Guinea British officers, seeking to put down tribal wars, were considered trespassers by the French. This state of affairs culminated in the encounter known as the Waima Incident. In 1893 both British and French military expeditions were sent against the Sofas, Moslem mercenaries who ravaged the hinterland of both Sierra Leone and French Guinea. At dawn a French force attacked the British troops encamped at Waima thinking them Sofas. Both sides suffered heavily. An agreement was signed in 1895 defining the frontier.

In 1896 a Protectorate over the natural hinterland of Sierra Leone was established. Frontier police were organized and commissioners sent to explore. No opposition at the time was offered by the chiefs. Abolition of the slave trade followed. A house tax was imposed. Revolts broke out requiring a military punitive expedition. Investigation found the cause to be the arbitrary method of collecting the house tax and a desire to cast off British rule. Later increased confidence in the British administration seemed evident. The building of railroads, trade and the introduction of European ideas tended to modify native habits but the power of fetishism seems unaffected.

The World War affected life in Sierra Leone by disturbing the established trading relations with Europe. During the war the natives showed great loyalty and Sierra Leone forces played a prominent part in the Cameroon campaign.



Lisk-Carew Bros.

COTTON TREE RAILWAY STATION, 3:30 P. M. BUNGALOW TRAIN, FREETOWN

The Looking Glass

LITERATURE

CLEMENT WOOD in *The Survey*:

Lost in a tiny valley place
A wandering man began his growing;
At last a tribe, and a swelling race,
And then a mighty populace,
A widening group, that stretched its span
Into the brotherhood of man
Through a call too deep for knowing.

Not you alone, O wanderer, grew
To a mighty people, joyward growing;
A million brothers joined with you,
And millions more of many a hue—
Joined your affectionate estate
That you and all might be truly great
In a world too fair for knowing.

* * *

Lawrence Shaw Mayo writes in *The Atlantic Monthly*:

Has anyone ever explained satisfactorily the language of the South? If not, I am willing to submit my theory of its origin. The general supposition has been I suppose, that climate gradually converted the more or less pure Shakespearean English of the early Virginians into the present interesting vernacular. Why the pronunciation of the colored people should be like unto it is obvious: they learned their English from the whites. But let us look at it from another angle. When the African immigrants, to use a delicate phrase, learned the English language, they must have spoken it with an accent. When the colored mammies talked to the white children intrusted to their care, they unconsciously, but inevitably, transmitted their pronunciation and inflection to the rising generation of their masters and mistresses. So in a half century or so, Shakespearean English became African-English, the present-day English of the Southern states.

BRITAIN'S NEGRO PROBLEM

JOHN H. HARRIS, Secretary of the Aborigines Society, a white Englishman who has long interested himself in the Negro, has written an illuminating article for the *Atlantic Monthly* on "Britain's Negro Problem".

He says: "It is true that, up to the present time, Great Britain has been spared the odium of racial riots and lynchings; but racial antagonisms are, in some respects, more violent in character, and, in certain areas, are more deep-seated, and the economic effect more widely distributed, than in the American Continent." He notes the traditions in British Imperial policy: "In one territory white men own all the land, and the natives none at all; in another territory, the natives own all the land, and the whites can only with difficulty obtain terminable leases; in yet another territory, the natives have the franchise, while, in the adjoining territory, under the same Government, they are denied the vote; in one territory, well-to-do Negroes rejoice in luxurious motor cars, and travel where they will, while in another region, the Negro may not walk along the footpath; in one area, there are 'Jim Crow' cars; in another, most Negroes ride first-class on the railways."

* * *

Leaving out entirely for some reason the British West Indies where there is certainly an important Negro problem, he takes up the problems of Africa. He notes first, the West African dependencies with seventeen million Negroes and speaking of the accumulations of wealth there, he says:

"The basis of Negro prosperity in British West Africa lies in a recognition of native landrights, and in the illimitable value of the vegetable products of the primeval forests and the native plantations—chiefly the oil-palm and cocoa." He especially notes the cocoa industry of West Africa and the way in which West Africa has assumed the lead in the world production of cocoa: "The total value of the output of cocoa from the Gold Coast alone, for the years 1911 to 1920, was close upon $200,000,000, the whole of which has been produced by the 1,000,000 Negroes of the territory, as Sir Hugh Clifford, late Governor of the Gold Coast Colony, says: 'When it is remembered that cocoa cultivation is, in the Gold Coast and in Ashanti, a purely native industry; that there is hardly an acre of European-owned cocoa-garden in the territories under the administration of this Government—this remarkable achievement of a unique position as a producer of one of the world's great staples assumes, in my opinion, a special value and significance'".

* * *

This, of course, has put some wealth in the hands of Africans with which they have educated their children, and Mr. Harris notes the consequent problem as to the place which the educated African is going to occupy in Africa. He says little of the attempt to suppress them under a caste system and rather leaves the impression their situation is most favorable. This, of course, is hardly true.

Turning to South Africa, Mr. Harris shows how the seven and one-half million natives and mulattoes there are pressed behind the color bar. He says:

"The 'color bar' is the major problem of South Africa, and it excites bitterness in

three main directions, either of which must, sooner or later, bring South African statesmen to the very position which confronted Abraham Lincoln, when he made his famous speech in June, 1858. South Africa cannot secure permanent peace while she pursues a racial, economic, and political policy, half-slave and half-free. The three racial directions along which South Africa is attempting to find either salvation, or a *via media* are: (a) Land; (b) Industrial Occupation; (c) Franchise."

* * *

General Botha tried to settle the land problem by giving forty million acres to seven million natives and 260 million acres to a million and a half whites:

"Within the white area of the Union—Cape Colony, Transvaal, Orange Free State, Natal—no colored man may purchase or lease land; within the black areas no white man may either purchase or lease land; but, in both cases, exceptions may be made by the competent authority. The separation of these areas began in 1916, and only the most optimistic persons anticipate that the process of removing "interlopers" will be completed before 2016!"

* * *

With regard to labor, Mr. Harris points out that: "The actual cause of the recent 'Rebellion' in South Africa was the industrial color bar, and it came very near to landing South Africa in civil war. It is no use burying our heads in the sand and assuming that the struggle is ended; far from it; for it has only just begun, and it must go on until South Africa has become wholly slave or wholly free—and the love of gold is the root of all the evil."

He goes on to show the economic foundation of revolution in South Africa: "The Negro worker is paid about £30 per annum, with board and lodging; the white worker receives from £400 per annum up; but the white labor unions will not allow the Negro workers to engage in any skilled or semi-skilled tasks, of which there are, all told, some fifteen to twenty from which the native is barred by color (the same 'bar' is applied to half-castes). The Negro worker, therefore, is restricted to the position of a hewer of wood and drawer of water. For nearly thirty years the Negro workers have acquiesced in this situation; but with the rapid advance of education has come a sense of power, and a knowledge that, given adequate organization, the Negro can break the fetters fastened upon him by white labor. The attempt of the Negro to rise in the industrial scale has recently received powerful stimulus from a quite unexpected quarter, namely, the effect of the war on the gold market, which means that, unless the color bar is abolished, a large number of the gold mines will be ruined".

* * *

In East Africa, Britain has "no serious Negro problem" because, as Mr. Harris says, they are not far enough advanced to see their danger in the face of the European land-grabbers.

Mr. Harris refers to the problem of European liquor and says with all thinking persons "the major Negro problem, after all, is that of franchise and self-government". He concludes with these words: "The problems of the Negro and Negroid races of British Africa awaiting solution will tax British statecraft to the uttermost. The United States of America has a pretty big task, with 15,000,000 Negroes; but Great Britain has responsibility for almost as many as she has white subjects in the British Isles. A generation ago, Negro problems could wait years for solution; today, time presses if danger in half a dozen directions is to be averted."

THE MIGRATION OF NEGROES

A. L. MANLY writes in the Philadelphia *Public Ledger*:

Some time ago one of our large Western industries was confronted with the grave problem of increasing production to meet increasing demand. Labor was growing scarce; the plants were running at full capacity for the labor on hand. The production manager called the heads of departments together and stated that he was forced to the necessity of employing Negroes to make up the labor shortage. Every department head objected, on the ground that the present force would not work with Negroes. After long discussion the production manager said: "I am going to employ Negroes and, what is more, you are going to use them. Call your foremen together, repeat to them just what I have told you and bring me the answer one week from today."

The plant employs normally 3000 men. When this ultimatum was delivered to the foremen only three refused to accept. This happened more than a year ago. The last report obtained shows that not only did the Negroes start off right, but there has been no friction of any sort, production has kept pace with increased labor supply and the plant has enlarged its capacity and is employing more Negroes.

The shortage of labor in great industrial centers is largely due to the maladjustment of employment. Race plays too big a part in the distribution of workers in the plant. The usual custom is to assign certain race groups to certain definite tasks. According to this system, no effort is made to find out the latent qualities of the individual. His race generally determines the task to which he will be assigned before he ever reaches the job. Too often the failure of the individual to fit into the prescribed place is ascribed to laziness or racial stupidity, but never to the fact that the individual was wholly unfitted for the task to which he was assigned, but might have proved a success in some other employment.

The inspired cry of "labor shortage" is the usual dust screen kicked up to befog the mind as to the real situation. The real

situation is: First, the tremendous waste of employment in the South. Inadequate employment of a normal labor force, casual employment due to large volume of available labor, unreasonable number on payroll which makes it easy to fill vacancies, encouragement of lost time and small wages due to general labor surplus. Second, the misunderstanding of the adaptability of Negro labor to Northern industrial processes, control of labor placement by incompetent or prejudiced employment managers, inadequate and improper housing accommodations and, above all, the inhuman and brutal treatment of the average foreman. To sum the whole matter up, labor shortage is simply a convenient term to explain the unequal distribution of available labor. The North can easily absorb four millions of labor. The South can easily spare four millions. By a redistribution of this labor, both the North and the South will gain. The North will be enabled to meet the growing demands for production and the South will be taught to arrange its industrial program so that what labor remains will be more adequately employed, better treated and better paid.

* * *

The Paterson, N. J. *Press* says:

If this movement should continue steadily, the South in no great while will be confronted with a serious labor shortage until necessary readjustments are made, involving possibly the cultivation of smaller plantations and the importation of more white labor. This seems to be the only difficulty perceived by the average commenting editor of the North, and the South is lectured for not making that section more attractive to the Negro economically and otherwise. The South may well give constructive consideration to this side of the matter but the change will confront the North also with a serious problem of another sort. Even a large influx of common Negro labor is likely to cause disturbance, but the chief difficulty will result from the entry of the more skilled Negro labor into the trades.

In the South there are local labor unions composed entirely of Negroes, but in the North this would hardly be practicable. Spokesmen for the Northern labor unions are now quoted as saying that there are no restrictions against Negroes joining these organizations, but this would seem to be too marked a change from the spirit of the past to be counted on as a certainty. Hostility of Northern unions toward the blacks has frequently been reported, and Negroes brought in to break strikes are known to have suffered terrible usage. Occasional anti-Negro outbreaks in the Middle West have gone to the extreme of the burning of all Negro houses and the driving of all Negroes from the neighborhood.

As for the South, if it can make the necessary readjustments within a reasonable time, the section undoubtedly will be the better off in the end for a thinning of its congested Negro population. The more thoughtful Southern writers have long looked toward a more equal distribution of the blacks throughout the United States as the most promising near-solution of the old "problem" that appears to be possible. With the present northward migration continuing, this solution may be regarded as now in sight.

* * *

The New York *Herald* hints at a solution by the action of "rotten borough" statesmen:

High wages are the magnet drawing Negroes north. An unnatural labor shortage, caused by a stupid immigration law, creates a situation disturbing to the real advantage of the North. Short of admitting more ablebodied white men from Europe, there is no shutting off the current that robs the South of native labor without permanently benefiting the North. Given a chance, the North can find more assimilable neighbors and more efficient laborers in Europe than in North Carolina or Georgia.

The agricultural South should join the industrial North in working for the repeal of the 3 per cent quota act. The interests of the two sections in this matter are identical.

* * *

The Worcester, Mass. *Gazette* reminds us of another picture:

Florida is one of the United States. The Stars and Stripes, with Florida represented by a white star on the blue field, floats over State buildings, schools and postoffices.

Yet in Florida whipping bosses of lumber companies that lease prisoners from the State whip men and boys to death, not because of any crime but because they do not work as hard as the lumber bosses think they should.

That is bad enough. Florida has been aroused to investigate the frightful condition disclosed. Two members of the joint investigating committee appointed by the State Legislature took a former convict, a Negro, to the scene of one whipping murder, in order to get some first hand information. A delegation of armed men met the party and threatened the Negro with death if he told what he knew. The Negro was thoroughly cowed. He knew those Floridians.

And, periodically, gatherings of earnest men and women throughout the country will continue to sign resolutions of protest against cruelty and barbarity in Europe, Asia and Africa.

* * *

A colored paper, the Louisville *Leader* speaking of Billy Sunday adds the Negroes' view of the lovely conditions in the South:

He should preach more about the essential things and not much about the non-essential; the support and co-operation of all, with the white women of the South in the effort to stamp out lynching and mob violence; the supremacy and superiority of individuals rather than race or color; a Fatherhood of God and brotherhood of man

which includes all peoples, the high and low, the rich and the poor, the black and the white.

He should teach the people that the wages of sin is death, and that it is sin and death to any nation which allows to exist within its borders a bloody peonage, a serfdom as revolting as Europe or Asia has ever known; that it is a sin for colored women in Georgia to be driven and buffeted about by overseers on the chain gangs in making highways of the State.

He should tell the American white people that the program of the Ku Klux Klan, the hellish and degrading Jim Crow car conditions, the subjection of hundreds of colored citizens of the South to terrorism, murder and slavery have no place in the Christian religion and among civilized people, and the nation that tolerates it will eventually die never to rise again.

* * *

Meantime the Birmingham *News* whistles to keep its courage up and prints this idyllic picture of race relations:

The great bulk of the colored people are getting along amicably and satisfactorily with the white people. As a race the colored folks are developing finely, and the whites of the South are helping them in every way possible and will continue. There is perhaps a better understanding right now between the races in the South than there has ever been, and generally, less friction.

The nee'er-do-wells, the trouble-makers, the fire-brands and the advocates of a condition which can never obtain—in the South at least—are largely the ones who are moving away, and it will be a benefit that they go. The sane, sensible, industrious and common-sense colored people know they have the greatest opportunity to work out their own destiny in the South, and that the South really offers them their greatest future. Conditions are steadily improving in the South for the colored people, and will continue to improve in such ratio as the leading colored people themselves co-operate with the whites to that end.

HOW I WON THE GOLD MEDAL

MARCELLO ABD-EL-FARAG

I WAS born at Wau, Bahr-el-Ghazal, Southern Sudan, in 1907, and was sent to the Catholic Mission School in that district. After completing my education I was placed in the Mission's workshop where I spent about a year. About the end of that period the Mission thought of sending one of the boys to the Industrial Institute Dombusco, Alexandria, Egypt, to study Mechanical Engineering, as a trial because this was never done before, and they were doubtful as to the result. However, a boy was selected; on the day of departure this boy went to his home and was late in returning to catch the boat that was leaving. The Bishop, who was to leave with the same boat on his way to Italy, took me instead. I was quite unprepared, but rejoiced to see something of that great city. On my arrival at Alexandria I was handed over to the professor who placed me in a class of 20 white boys. At the end of three months a preliminary examination took place, for which I obtained the first prize. I being the only Negro in the Institute, all attention was focused on me; some criticised, quarreled and fussed about my success, but their action only made me study all the harder and at the end of the final examination (which took place one year after the preliminary examination) I came out the first in everything; and so I obtained the Gold Medal.

MARCELLO ABD-EL-FARAG.

"TWELVE NEGROES"

CELIA SHEVICK, a 16 year old white school girl was brutally murdered in Richmond, Va., April 28. Immediately the arrest of Negroes began. The *Times Despatch* says:

Although about twelve Negroes are being held as suspects, no definite clue had been

unearthed late last night. One Negro, Ernest Bowles, was arrested when blood spots were noticed on his trousers. He explained them by stating that he got the stains on his clothing in killing a chicken. However, when Coroner Whitfield analyzed the blood he stated that it was not chicken blood, but that he was unable to say definitely if it was that of a human being. It is also stated that Bowles was seen in the vicinity of Fifteenth Street about the time the crime is supposed to have been committed. He, along with the other suspects, is being held at First Police Station without bail.

* * *

Twelve! and "without bail"!

And then, April 30 comes the truth:

Joseph Enoch, 23, of 203 North Eighteenth Street, last night was lodged in the City Jail, charged with two capital crimes, following an alleged confession of the brutal murder of Celia Shevick, the 16-year-old schoolgirl, who was found in a dying condition early Friday morning in a vacant field near Fifteenth and Broad Streets.

Enoch, who is said to have been an admirer of the slain girl—the chum of his sister—made and signed a complete confession at 6:30 o'clock yesterday, according to Captain Alexander S. Wright, chief of detectives.

* * *

Mr. Wright omitted to say that Enoch is a white man.

COLORED REPRESENTATION IN THE FRENCH PARLIAMENT

IN contrast to England and America France has not only Negroes in her highest legislature but is considering their increase in number. *Le Nouvelist* of Lyons says:

At present, so far as their representation in Parliament is concerned our colonies are divided into three categories. The Antilles, Réunion and French India are represented both in the Senate, and in the Chamber of Deputies. Guiana, Senegal and Cochin-China have each one representative in the Chamber but none in the Senate. None of the other colonies is represented either in the Senate or in the Chamber. Nevertheless this last division comprises, in extent; a domain of 8,500,000 square kilometers, or 17 times the surface of the Mother country; in population: 37,270,000 inhabitants or almost the entire population of France. M. Joseph Barthélémy, deputy from Gers, has just proposed a bill seeking to change this state of affairs. Here is its first article:

West French Africa may name one senator and two deputies.

Indo-China may name one senator and two deputies.

French Equatorial Africa, Madagascar and its dependencies, and New Caledonia may name each one deputy.

M. Barthélémy does not ask to increase the existing electoral colleges. They will gradually develop themselves by sheer force of circumstances.

He justifies his proposition by referring to the promise indicated in a recently established custom in which it was said:

"The Mother country should acknowledge her debt to the colonies by associating them more and more intimately with her political and moral life."

He feels that this extension of colonial representation is a merited expression of gratitude for the past and an important prevision for the future.

INDIA SPEAKS

AMERICA'S lynching fame spreads over the world. We find in a Hindu newspaper the *Swarajya*, published in Madras, India, an account of the riot in Rosewood, Fla., and the following comment:

The full significance of the news item that appears elsewhere that the town of Rosewood in Florida was destroyed as the result of a collision between the Negroes and whites, we fear, will not be realized by most people in our country. It is likely that in the case of nine out of every ten readers it will be passed over as a street brawl or a faction fight—which are by no means uncommon in cities—to which no special importance is attached. But it calls our attention to a great blot on American civilization, namely, the rivalry between the colored and the white peoples of the States. Racial animosity is artificially kept up by Jim Crow institutions, such as hotels exclusively for Negroes, trams in which only they can travel, etc. It is this unmistakable rivalry that is responsible for the frequent cases of lynching Negroes, for which even the powerful administrative machinery of America could not find a preventive. The source of all this is to be found in the feeling ingrained in the whites, wherever they may be found, that they should dominate over the colored, whom they do not recognize as their equals. America, notwithstanding its vaunted advance in culture and civilization, in spite of its preachers and statesmen who have dreamt of the Brotherhood of Man and the Federation of the World, has not been able to make the life of the members of different communities, attracted to its shores by its valuable resources, happy and undisturbed. This is the case especially with the position of the Negroes. Ever since their Liberation, the black community has progressed beyond all expectations and its members have proved themselves equal to the whites in capacity and intelligence. But the general attitude of the whites towards the Negroes has continued to be one of hostility. They cannot bring themselves to treat them as equals. Lynching of Negroes has become a scandal and those responsible for it are let go unpunished.

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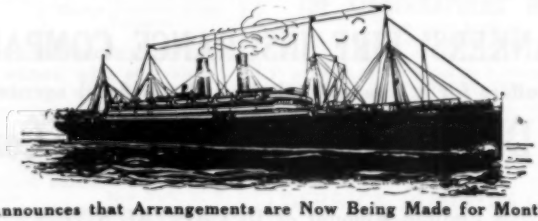

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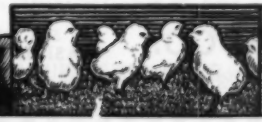

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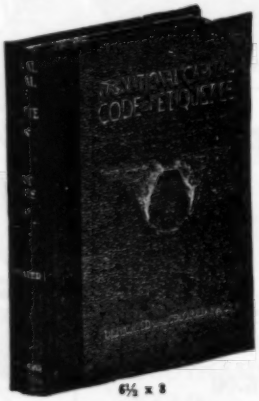

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State of New York, County of New York, } ss.:

Before me, a Notary Public in and for the State and County aforesaid, personally appeared Augustus Granville Dill, who, having been duly sworn according to law, deposes and says that he is the Business Manager of THE CRISIS and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

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